Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

The Zions Herald Churchmanship Award for 1945

JOHN WEAR BURTON

President-General

Methodist Church in Australasia

Library of the
UNION THEOLOGICAL SEMINARY
New York

DEC 14 1945

FOUNDED 1823

FOR THIS WEEK'S THINKING

Professor Robert E. Bruce, of Boston University, discusses the position of the JEW AND ARAB—BOTH NOT ONE.

Mrs. Lorna Wingate, widow of the late General Wingate, presents A BRITISH VIEW OF PALESTINE.

Bishop Newell Snow Booth, resident in the Elisabethville (Africa) Area of The Methodist Church, speaks on AFRICA AND THE UNITED NATIONS CHARTER.

PLUS NEWS STORIES, POETRY, STIMULATING EDITORIALS, SPECIAL SHORT FEATURES, AND REGULAR FEATURES.

Crispus Writes an Open Letter to Paul About Evangelism

"Greetings and salutations!

"We in Macedonia rejoice over the evangelistic successes you have been achieving of late. More power to you.

"What do you and the brethren down in Ephesus think of the Black method of evangelism? No doubt you have seen in the columns of our *Herald in Zion* that people are being committed to Christ by the hundreds and that it is the intention of the fathers of the council to add a million before the 1st of September of next year. Up here in Macedonia the boys are really going to town on this visitation evangelism.

"One of the youngsters down in the School of the Prophets in Athens says that the students there are divided on the efficacy of the Black scheme of evangelism. We don't worry too much about that. They are usually divided anyway! If unanimity doesn't exist among the faculty you can't expect it among the pupils. I wish the fellows would recall how you and Peter agreed that each could go ahead in his own way so long as people were brought to Christ. I am amused over their getting 'het-up' over a method. The trouble with most of us has been we haven't had any method at all. I don't give a Roman candle how people are won to Christ or how fast they are won, so long as they are won.

"By the way, how many minutes did it take you to be struck down over there on the Damascus road that day? Was it eight, or nine minutes! Was it Mark who was telling us how long it took Peter to leave his nets and follow Jesus? And do you recall how many schools of evangelism Jesus held in order to train His teams to go out two by two to win them to Himself?

"This reminds me of the resolution that was passed by the Board of Education over in the Antioch Conference. Those boys over there certainly show the influence of the University of Tarsus, Paul. People ought to be educated before they can be 'brought in'! I believe most of the training the Disciples of Jesus received was after they started following him, or am I all wet about that? He got them committed to him and *then* he took up the arduous and difficult task of training and education; after their commitment. Well, maybe the card-signers ought to have a little understanding before they are 'taken in,' inasmuch as most of us are not too much on fire with Christ ourselves. I know this, that down at the evangelism school in Corinth, I felt a lot like the 'Seventy' did after they had been out spreading the good news. I was really quite joyful. Another person and I, together, had won 15 people to Christ.

"The venerable professor Patronius of the School of the Prophets down in Athens is an audacious little fellow. In a lot of ways he reminds me of you—never quite predictable. You are usually on the ball when it comes to calling a spade a spade (you know what I mean. And he does too). He's like that. I suppose you saw his article in our *Herald in Zion*—Is Apollonianism Obsolete?

"I am sure you will agree with Patronius that we are not to become enamored with statistics or sectional glorification. He emphasized what you insisted upon in your first letter to the Corinthian church. No, we are not interested in Apollonianism but in Christ and His kingdom. The Gentiles think we are a crazy lot—absolutely foolish to talk of Christ saving the world. But, frankly, I can't think of anything crazier than the way the worldly-wise are trying to patch things up today. Can you?

"Professor Patronius must not have stuck around much down at the Corinthian Visitation Evangelism school. He implies, if not actually states, that we who were there were 'enjoying' our religion while the Brooklyn Dodgers and other enlightened groups were going forward with regard to social, political and racial issues. The implication is that the 500 or so preachers at the school were tiddlywinking while Rome burned. That's far-fetched. If the brethren were not fired through the messages of Brothers, James, Albert, George and Episcopos himself with a social passion as well as a passion for souls, then they must have been asleep. The prophetic note was there for those who wished to hear it.

"Well, brother Paul, I hope that our critics of evangelism are not trying to defend their own shortcomings in the matter of bringing souls into vital contact with Christ, or are endeavoring to write an apologia for the indifferentism which seems to characterize so much of our church life, but are attempting to stab us all awake to do a more thorough job in our evangelistic endeavors. I hope they have run out of cold water now and from here on are hot with the white heat of the passion for winning souls for Christ.

"May the peace of God be with you and the grace of our Lord Jesus Christ be the characteristic factor in all our lives, and especially in mine."

Your brother,

CRISPUS.

"P. S. Since coming up here from Antioch I have reason to understand more perfectly your letter remark that 'my speech and my preaching were not in pursuasive words of wisdom, but in demonstration of the Spirit and of power.' What a life!"—C.

READERS WRITE

Evangelism for Alcoholics

"With much interest and much forebo I read the article in ZIONS HERALD—'Is E gelism for Alcoholics only?' by the Rev. J B. Denlinger. The devil of self hides bel more than beer bottles; but he is the c culprit, no matter what his special sin be.

"What alarmed me was the writer's fense of beverage alcohol *in moderat* Whiskey distillers also advocate moderat Rather questionable company, brother son. Yes, The Methodist Church is a t abstinence church, and as such she has vote. I would withdraw from her if she lieved in moderation. There are chur where you may hold in one hand a mem ship certificate and in the other a glas beer. He might have also referred to D as being on rather friendly relations the bottle or the little brown jug. But church would admit him to its member today. Furthermore, the International R tions Committee might ask him some barrassing questions about starting unne sary wars. Yet he was regarded as qui saint in his day. Would brother Paul def David on these counts?

The past is no criterion of discipleship the twentieth century. Have we made progress in Christian ethics since the fifte century? Scientists, medical men, judges, lice, sheriffs, good mothers, manufacture high speed automobiles and manufacture high test gasoline all agree with The M odist Church in total abstinence.

(Rev.) ALBERT E. WHITT Bridgton,

Congratulations

"Hearty congratulations on the ZIONS H ALD of Oct. 31st. The thrilling story of Crusade for Christ is inspiring. New land has set the pace for the entire chu and everywhere I find the experience of N England greatly strengthens the belief the evangelistic crusade can be a suc You have braced the whole church. C gratulations!"

KARL QUIMBY, Cultivation Secretar Board of Missions and Church Extens

Buck Hill Falls Meeting

The rebuilding of the missionary force The Methodist Church, partly depleted d ing the war years, in China and in the Phi pine Islands, was advocated by Dr. Ralph Diffendorfer, executive secretary of the D sion of Foreign Missions, of the Board Missions and Church Extension of The M odist Church, at its annual meeting at B Hill Falls, Pa.

There are in the United States today, Dr. Diffendorfer, 105 experienced miss aries of the Division who have already ser in China, but who were called home, or leased from prison camps and returned ho after the invasion of China by Japan, the later arrest of Americans in occupied ritory. Most of these missionaries, now other posts in America, are anxious to turn to China as soon as possible. In ad tion to these, eighteen new missionaries h completed studies of the Chinese language American schools, and are ready for assi ment to posts in China.

HYMN OF THE NATIVITY

Frederick Brown Harris

Tune: *"The Lorelei"*

Again o'er the earth's dark shadows
The angels' song is heard;
Again from the bending heavens
His star illumines the world.
All hushed are our hearts with a stillness
As heaven its glory flings,
And earth is aglow with the rapture
The holy Christmas brings.

Again as the shepherds hasten
We join their eager quest,
We follow the heavenly beacon
To Inn with humble guest;
And finding Him, too, we worship
The Word made Life and Light,
And echo the angels' voices
Of that first Christmas night.

Again as we come to the stable
Where lies the Little Child,
The pomp of the world is as ashes,
By pride men's hearts beguiled.
Lo! here is the gate to the kingdom
Of love and peace and joy,
The Prince of that realm supernal
Is Mary's blessed Boy.

Again round the world sad and weary
There steals the Christmas dawn.
Again by the lure of the Manger
The hearts of men are drawn.
O Bethlehem Star, shine before us!
Lead on to Babe so fair!
Till earth joining angels' anthem
Brings Christmas everywhere!

A BOMBED CITY

Amos L. Boren

Crushed and broken, stark and silent,
Left with nothing but her name,
Lies the rubble of a city,
Naked in a guiltless shame.

Head of learning for a nation,
Culture's constant patriarch,
Guiding hand in church and clinic,
Bombed and beaten in the dark.

Once the throbbing heart of labor,
Once the stem and life of trade,
Made into a lifeless shamble
In an hour-long bombing raid.

Mute she stands, but ever speaking
Words which cannot be denied,
Evidence of her assassin,
Truth that time will never hide.

Hear, O World, a voice prophetic!
You will have a day of woe.
Retribution follows evil,
Seeds so planted always grow.

THE INTIMATE INFINITE

Aubrey Burns

is not circumscribed by earth or skies;
glory is not dulled by our dim light.
truth exceeds the measure of our eyes:
cannot plumb his majesty and might.

God is not unbound by human ties;
is not exiled to a distant height.
ent with our small faith and wild surprise,
breathes beside us through the death-filled night.

Jew and Arab—Both, not One

ROBERT E. BRUCE

"Conditions Declared Worse in Refugee Camps for Jews"; "Arab Group Charges Britain Broke Pledge"; "Breach of Faith Charged by Jews."—*Christian Science Monitor.* "British Battle Palestine Riot."—*Boston Post.* "Palestine Will Fight Any Foreign Regime."—*Boston Globe.* "789 Jewish Refugees Land in Palestine"; "Jewish Headman Ambushed by Arabs"; "Rioters Face Death Penalty in Palestine."—*Boston Traveler.* "Arabs Win Legal Battle Over Jews"; "Fires Rage in Tel Aviv."—*Boston Herald.*

While the worst conflagration the world has ever known is being brought under control, a lot of little fires are breaking out, any one of which may start the main blaze burning again. Where Jew and Arab are in contact, for example, the tinder smolders, ready at the least breath to spring into open flame as it has so frequently of late. The statement of Mr. Sumner Welles that here "is a focus for grave dangers to world order," seems in these days to err on the conservative side.

The Jews want a homeland. What place more natural than Palestine? And if their suffering through the ages, culminating in the brutal killing of millions of them by the Nazis, has not earned for them the most serious consideration by the United Nations of any reasonable demand for a land they may call home, then *all* minority peoples must face the future with apprehension.

The writer speaks with authority when he says that no problem is solved till we have the *right* answer. Is Palestine the right answer to this problem of the Jews? Perhaps. But ——. To quote from an editorial comment in ZIONS HERALD: "The need of an alert mind and a Christian spirit is increasingly obvious." Well said! May we add that one should avoid equally the "not interested" attitude of the isolationist and gratuitous meddling in the affairs of others. The path of the good neighbor which lies between the two is rather narrow.

It has been suggested that the Arabs might well leave their ancestral homes, get out of Palestine, and give place to the Jews. Is this suggestion an offspring of the "Christian spirit?" It is of course true that again and again an aggressive people has dispossessed a backward one. And without applying the adjectives too definitely to the races involved, we may well wonder whether there is not something of this sort in the minds of those who suggest this answer. Our forefathers handled the problem of the Red Indian in that fashion. We, their children, can never undo the wrong they did. But we may if we will pit our powers against the forces that tend to perpetuate that system. And that leads us to defend the Jews against the aggressors of Middle Europe, and equally to defend the Arab against the aggressive Jew. And if it is claimed that it is of the genius of human progress for the aggressive to dispossess the backward, we can only answer that it is *not* of the genius of the greatest Jew that ever lived—that it is not an offspring of the spirit of Christ.

If the Arabs will not leave voluntarily to make room for the Jews, will they, as has sometimes been said, welcome the Jews to live among them? It is probable that isolated statements by Arabs may be quoted to bolster up this argument. But if we dare trust the newspaper reports of these days, that "welcome" is frequently so uproarious as to lead to the use of the word "riot" in describing it, and to casualty lists that would shock a world not already soaked in the blood of a total war. Does this so-called answer to the problem suggest an "alert mind?"

Perhaps not. But it does at least recognize the obvious fact that for Jew and Arab to live at peace in the same land, there must be emphasis, not as now on their differences, but on elements in the controversy that are common to the two races. No surer way toward a settlement could be found than for the friends of each race to combine their interests and hunt for a solution together. And if, as is probable, the solution they find suits neither race, it is nevertheless true that in the present state of humanity there are few methods more potent for throwing enemies into each other's arms than to give them a common grudge!

Since 1939 it has been practically impossible for one to discuss Zionism without paying his respects (or otherwise) to the Balfour Declaration and the White Paper. Judging their importance in present conditions one may well have in mind the statement in a Zionist pamphlet of which Dr. Einstein is a co-author, that "One does not get very far with historical rights,"—a principle that applies equally to Arab and to Jew. And if we but recall the history of the Kellogg-

Briand Peace Pact, we may well doubt whether a demand based on *any* declaration or agreement will have much weight when it comes in conflict with new conditions in a new day. However, for those who in spite of these considerations still hold to the importance of the various documents in the case, it may be well to point out that the White Paper of 1939 is at no greater odds with the Balfour Declaration of 1917 than is the Balfour Declaration with the MacMahon Agreement made only two years earlier in 1915. These two latter papers are about thirty years old. They have been in existence through a period of change such as the world has never before known. That the British and Arabs disagree as to the meaning of one of the documents, seems to be of but little importance in a day when both papers, through changes in conditions, have lost so much of their significance that it would be hard to imagine a British official writing either of them now. Of these three British documents the first and the last favor the Arabs and the second, which gets an undue percentage of the publicity, favors the Jews. Moreover it may be well to remember that both the Balfour Declaration and the MacMahon Agreement were written before the British Mandate for Palestine was established, and that only the White Paper falls within the period of formal British control. Again let us recall that, "One does not get very far with historical rights," which is perhaps for the best when to force such rights might disrupt the peace of the world. And again, this applies to both Arab and Jew.

But to step forward to the present and to such changes in viewpoint as are to be expected with changing conditions. Any "alert mind," even if depending on the Harrison Report alone and ignoring entirely the statement of General Eisenhower, will probably come to the conclusion that the problem of the Jews in Middle Europe is far less serious than it was when the Nazis were in full control. But nobody blames anybody for not wanting to live in a concentration camp however de luxe the pattern. And the Jews of Middle Europe should be freed from that situation just as soon as it can be done to their advantage and without injustice to others. But in this connection the "alert mind" will not forget that precipitate action in the matter may not only plunge these unfortunate people into a worse condition, but it might also endanger the peace of the world—and that takes in all of us.

This problem is one of the first and most insistent for the United Nations to deal with. It can hardly be hoped that in a matter so controversial the decision of an arbitrator, however impartial, will be entirely acceptable to any of the parties to the controversy. But the final arrangements must be such that they are *accepted* by both Jews and Arabs, even if not entirely "acceptable" to either. Otherwise we have not found the answer to the problem and the struggle in and for Palestine will continue.

We can't blame the Jew or the Arab who fights for his rights as he sees them. But one can hardly judge as leniently the American Christians who become so strongly partisan that they seem at times to have forgotten to apply the test of the "Christian spirit" to their activities in this matter. Perhaps this is part of the reason that we Americans are now asked to come down off the bleachers—to stop heckling the umpire until by inquiry we are in possession of all the facts that have led to the decisions. And we have accepted that invitation.

Where does the path we have now entered lead? Who knows? Perhaps to an international state in Palestine with Jerusalem as its capital. It would pay in dollars and cents, to look no higher, for the United Nations to pay the Arabs a generous rental for whatever suzerainty they may possess, leaving to them and to the Jews a large amount of local self-government in the various communities in very few of which are the races mixed. We might add that it seems hardly flattering that we, "the most powerful nation on earth," may be in a position to accept or reject the custodianship of the center of the United Nations mainly because neither Britain nor Russia wants that center to be in the sphere of influence of the other.

Palestine may well provide homes for all the Arabs and Jews who wish to live there *under an international government,* which obviously should not be of the discredited mandate type. And what place on earth more fitting as a center for the United Nations! All this—provided the Arabs and the Jews can be induced by any reasonable considerations to approve the arrangements. Otherwise, this too is a wrong solution and another must be found. In any event, may we not "with malice toward none, with charity for" both Jew and Arab "with firmness in the right as God gives us to see the right," strive as good neighbors to cultivate with both races that friendship and understanding that shall help in finding a solution that both will accept though it satisfies neither.

The Pied Piper of Hate

John Roy Carlson

(Continued from last week)

FRIEND OF "LABOR" AND LABOR-BAITER

With the consumate ease of the de gogue, Gerald Smith declares himself friend of Catholics, Coughlinites as well Protestants, of Fundamentalists and An Saxon Kingdom Message cultists, of Je and the Negro, of labor and managem big business and small. He is everybo friend.

It reminds you of Hitler's simultane friendship for labor, cartels, small busi and the downtrodden. In his address in troit, on Sept. 28th, Smith posed as the fender of Catholicism against "anti-Ca lics." Catholic priests, he said, had c mended his "patriotism." Time and a he implied that the church sanctioned h In one instance he declared: "The Cath Church knows that Gerald L. K. Smit the enemy of their greatest enemy, the Ch hating enemies of Christ."

Smith's and Hitler's versatility was sh by Father Coughlin. Coughlin had the port of many misled Catholics and Pr tants, laymen and clergy. Bundists loved to the end and a Nazi mob of 20,000 Madison Square Garden clamored for presence. William Dudley Pelley (in jai sedition) wrote: "This past week the agg sive Father Coughlin went on the air delivered what amounted to a prize Sil shirt speech of the year." Edward Ja Smythe, Klansman, Bundist, Catholic Jew-baiter, under indictment for sedition mired Coughlin, and wrote: "Relative Father Coughlin, we look upon him great American. The Roman Catholic Ch is a tricky proposition, always has been ways will be." Smith, incidentally, was m ber No. 3232 of Pelley's Silver Shirts. Smith, who faithfully accompanies him most of his meetings was No. 3220.

Nor, like Pelley, Coughlin and Hitle Smith averse to the idea of identifying h self with Christ. His constant appeal money (this is Smith's *only constant* t describes some of his opponents as alleg saying: "'What shall we do with this fel Gerald L. K. Smith?' They screamed b in the historical tones of hate: 'Kill him! him! Kill him!'" After this splurge Sm quotes Matthew 5:11-12 and ends up w "When I arose to my feet my burden lifted. I knew that God was in his place.

A born opportunist, Smith has been qu to capitalize on the "Youth for Christ" m ment by organizing the "Christian Youth America" headed by the "Rev." Kenn Goff, an ex-Communist who, according Smith himself, "saw the Christian truth" has entered into a partnership with fuehrer himself.

Smith has even induced his own pastor join his cavalcade. He is the Rev. L. L. M ion, rector of the Christian Temple con gation at Pontiac, Mich. Marion was can date for Governor of Michigan on Ger Smith's America First Party ticket in 19 Smith was candidate for president. He exactly 691 votes.

Smith's importance in the fascist sche for postwar America, however, cannot minimized. A man of powerful appearan of unmatched rabble-rousing ability who comes particularly effective under fire, corny but successful showman who can on an admirable act of sincerity behind

of hypocrisy, he has great persuasive with politically naive mobs every-

: Chaos Comes I'll Be the Leader"

respect those who loosely use the term " and Nazi. The record, however, a close parallel between Smith's and s pattern of the Brownshirt days. as was Hitler, is an ardent "Nation- Smith, as did Hitler, is following a t plan with his screwball scheme of ing a "Job, $3-50 per week for unem-, $30 per week for the aged. Complete y and at least $1000 mustering-out pay ery returning veteran"—all this and more by reducing taxes drastically. The wallows it whole.

le he caters to the mob by denouncing oly, the NAM, Big Business, Smith carries on negotiations with the short- l, labor-hating, Red-baiting members g Business." Hitler worked it the same hen he denounced monopoly, but was ed by it; when he posed as labor's , but was promoted by labor baiters; he preached socialism, but was paid by ritz Thyssens. The parallel between and Hitler is deadly. And when the Pied Piper of hate got a huge mob fol- g on the strength of false promises, came in openly from the big fellows Hitler was in the national-socialist saddle it hard.

hen chaos comes, I'll be the leader," has said. With his panacea for eco- recovery which he defines as combin- the best features" of the plans of the Huey Long, Father Coughlin, Dr. send's ham-and-egg movement, and nostrums mixed in with his own po- Smith may, like Hitler, gather a mon- following.

ald L. K. Smith should not be dis- d as a crackpot, as were Hitler, Goeb- Himmler, et al. The world was plunged bloodbath because of that fatal blunder. is an enemy of Democracy. In the ar era he may develop into a highly erous demagogue. An unmatched ora- the cause of bigotry, disunity and in- nce, his appeals are to mob violence rejudice. His program is anti-social and Christian. Smith should be treated as nemy of orderly democratic society ever and whenever he appears to pander ative fascist poison.

men Want Racial Groups

ck Hill Falls, Pa. (RNS)—Ultimate ration of racial groups into the mem- ip and fellowship of the church was by the Woman's Society of Christian ce of The Methodist Church at its an- sessions here.

recommendation was addressed to the mination's General Conference Commis- to study Race Relations in The Method- hurch, of which Bishop James C. Baker os Angeles is chairman. The commis- will report to the 1948 Quadrennial Con- ce.

serting that the shift in population es practical and imperative new pat- of church life and administration," the ution urged that "every such occasion tilized for the assimilation of Oriental Latin Americans, American Indians and oes into non-racial congregations and rences."

A British View of Palestine

Address delivered by Mrs. Lorna Wingate, widow of the late General Orde Charles Wingate, at Balfour Day dinner of the International Christian Conference for Palestine held at Hotel Statler, Washington, D. C., November 2, 1945.

Ladies and Gentlemen: Although I am the only delegate from Great Britain, I speak for uncounted thousands of my countrymen and women, and I bring you their greetings.

The issue this conference has been discussing is one which I feel to be vital to me personally as a Christian, as a British citizen, and as an ordinary human being. I stand here concerned now not with the fate of the Jews, but with the fate of Christians. If you are surprised, remember that the Jews have withstood all the horrors of persecution for 2000 years, and I am confident of their ancient faith and fortitude. It is we, you and I, who are being put to the test today, and in the new world of the atom bomb, we shall be given no second chance if we shall fail. The Jewish problem is our test case, and it is a simple one, quite simple and quite terrible. There are one and a half million Jews in Europe who stand stripped of all that makes life possible. Five million more are happy they are dead. This horror has been brought about, I won't say by Christians, but in the core of Christian civilization. In fact, history will recall that when the Jews of Europe were butchered, the Christian world stood round. Noble-hearted churchmen besought their governments to prove that they were Christians in fact as well as in name. Those governments, among them your government and my government, closed their ears and so, we, the people, must go down in history as unwilling accessories in the murder of millions.

Today there are three alternatives—emigration, repatriation, or death. Death is solving the problem some, and the greater number of Jews left in Europe prefer death to that mockery called "repatriation." Repatriation for the family vault? There may be some who will choose that way, but they will be the few, and not the many. The many have but one thought—to emigrate. They are kept alive by one thing—hope. The skeletons of Dachau murmur but one word —Palestine, home. Twenty-eight years ago today their home was Palestine. Its doors were opened, and such a wealth of devotion poured through them as the world had never seen. Now those doors are closed. On their threshold lie the dead bodies of countless thousands. Behind them grows and flourishes the greatest single enterprise and achievement which has blessed the Arabs not one whit less than it has blessed the Jew.

For the first time since that dark day when a voice called, "Father, forgive them, for they know not what they do!", this achievement has been quarantined by the infamous White Paper of 1939. I take my stand behind Mr. Churchill, General Smuts, the leader of the present British government, and all men of good-will, when I call for the immediate abrogation of the White Paper. It is as men and women of good-will that this conference must call for justice. Delegates of 31 nations resolved today that further investigations are unnecessary and obstructive, that more dallying with the problem of rescue of these unfortunate people is intolerable, that to abandon the Jewish victims would destroy the confidence of common people in their governments to honor their high professions, and that the succor is now a world responsibility. The resolution demands the immediate removal of immigration restrictions against all Jews who wish to immigrate to Palestine, the immediate repeal of anti-Jewish land laws in Palestine, the provision at once of the necessary transportation and other facilities for a Jewish immigration movement to Palestine in conformity with the Balfour Declaration and in accordance with the responsibility bestowed upon Great Britain by the Palestine Mandate and in pursuance of the Convention between Great Britain and the United States. We request the settlement in Palestine of the 1,500,000 Jews now in Europe, and that the United States express its willing-

(Continued on page 807)

Zions Herald

Published by the Boston Wesleyan Association

EMORY STEVENS BUCKE, Editor
NORMAN E. LOCKWOOD, Publishing Agent

Special Contributors

CHARLES D. BRODHEAD
H. ELLIOTT CHAFFEE
WILLIAM G. CHANTER
HAROLD W. RUOPP
RAYMOND H. HUSE
RALPH W. SOCKMAN
WILLIAM L. STIDGER
WALTER L. NATHAN

Subscriber to Religious News Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. $6 for 3 years. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXIII BOSTON, DECEMBER 12, 1945 NUMBER 50

The Third Week in Advent

(Galatians 6:1-10; John 3:11-21)

"The Book of Worship" suggests two rich lessons for this week's meditation. The first lesson sounds like good advice from Bishop Edwin Holt Hughes: ". . . if a man be overtaken in a fault, ye which be spiritual, restore such an one. . . ." Bishop Hughes recently reminded this editor that in our present struggle to restore spiritual leadership in the world, we ought all be more careful in our relations with those whose opinions differ so widely from our own. It is good advice, and it is thoroughly sound. It is true that there are many forces and people at work in our world that have anti-Christian ambitions. The state of the nation and the world gives ample evidence here. But it is also true that it is the business of the churchman to ". . . restore such an one . . . lest thou also be tempted."

Obviously no person was ever won to the kingdom of God through knockdown argumentation. Jesus used the question method to draw out the best in the people to whom He ministered. He must have proceeded on the basis that there was some rich reserve of spiritual strength in the soul of every individual, for He ". . . let every man prove his own work . . .," and believed as did Paul that ". . . every man shall bear his own burden."

The third chapter of John gives great stimulus to a logical Advent hope: ". . . that light is come into the world, and men loved darkness rather than light, because their deeds were evil." This is the time for the renewed spreading of the Christmas light. Sinister things have gone on in man's pleasant darkness. The Christmas light will reveal some shocking conditions, but only in that light can the remedial fun tion of the gospel get to work. Compromise and d lay will not work in the bright light of Christm We must hope earnestly for the Advent of Light, an we must stand ready to courageously work in th light. Light reveals truth—all truth—awful, yet fort fying truth, but "Know ye the truth, for the trut shall make you free."

Will We Do It?

Dr. Ralph E. Diffendorfer, executive secretary fo the Foreign Division of the Board of Missions an Church Extension, charged the annual meeting o the Board of Missions with high fervor for the mi sionary cause. His report was the first to bring new from the liberated areas, and the indications of sacr fice on the parts of our missionaries there were cha lenging.

But Dr. Diffendorfer did more than make his hea ers feel grateful for the selfless service of the faithfu missionaries during these war years, he made it clea that the work of reconstruction and overseas relie must go far beyond our present Crusade emphasi He said that the day had come when we must g after the "big minds" of the world with the Christia message, and not be satisfied with the maintenan of a few wayside mission stations. He said that thre hundred new missionaries must be found at onc from the ranks of The Methodist Church, and that least $1,000,000 must be added to the annual budg to provide for that work.

"To know what God knows," said Dr. Diffendorfe *"and not to be what God is is the most dangero thing in the world."* The atomic power that man h discovered makes it an imperative must that we e pend every possible energy to see that the Christia message does get to a hateful world. He closed hi report with this significant statement:

"The missionary movement, like the churches, helping the world to be like God, our Creator an Heavenly Father. To this end we dedicate ourselve to continued service in the great days in which w live."

Most Methodists will agree with this distinguishe churchman, but will the church accept his clea challenge?

The mood of the Buck Hill meeting was expectant It was obvious that the people were more concerne with the restoration of souls than of church property If this mood is representative of the church at large it is a positive sign of vitally facing the atomic ag with a hope for a great future. Emergencies must b met, to be sure, so that the church is equipped to serv a heathen world; but it is man's spirit that we ar concerned about now—what will he do with his nev power?

If we are to go on passing out bread, men wi

know how to make their own bread. It is our rn that every man shall have the right to earn read, his shelter, and his clothing. Will we give that right?

Zions Herald Award for Methodist Churchmanship

night we make our first award for Methodist chmanship, by vote of The Boston Wesleyan iation, to Dr. John Wear Burton, President ral of The Methodist Church of Australasia. Dr. on, since 1902, has been a missionary serving the ic areas out from Australia. He has written exvely concerning the Asiatic mission work and is nized as a leading authority in that field. He born in Yorks, England, was educated at Prince d Theological College, Auckland, New Zea- University of New Zealand, and University of ourne, Australia. He graduated from the latnstitution with honors in philosophy and was ted a Master of Arts degree.

e feel that it is significant that Dr. Burton is the ient of this award, for it is another step in nting our world ties. His place of leadership is estioned, and he represents an exceedingly proive point of view that surmounts nationalism compels his hearers to think in realistic terms t *One World*. The award itself is a beautifully d copy of The Holy Bible, and the inscription ossed on its cover reads:

1945

ZIONS HERALD

ETHODIST CHURCHMANSHIP AWARD

John Wear Burton

Our Expansion Plan

oday is a high day for our publishers, The Boston leyan Association, for we launch what we believe program of important expansion for Zions Her- Subsidy is needed for all religious publications, in the case of our paper, we retain our indepen- e by getting that subsidy from friends of the pa- and not by appropriations from the church. In r to reach the laymen of the church with a paper is timely and colorful, we know that the format material of our publication must be vastly im- ed. It is our intention to make these improve- ts, and with our first issue in January, we will an improved and enlarged Zions Herald. Large by friends have given us confidence in making move.

t the very same time we are launching a drive for criptions throughout the Northeastern Jurisdic- of the church, and have set a goal of 10,000 new cribers. This is an ambitious undertaking, but we believe that our readers will want to help us in this program. We will, of course, be glad to have you solicit subscribers for us, but we ask specifically that you send us names of Methodists who, in your opinion, ought to be approached by our direct mail selling program. This is not a big request to make, but it is highly important to us and we will be most grateful to you if you will send us such names.

Your gifts to our Zions Herald Associates Fund are tax-exempt, and if you can make a contribution to our work, your very much welcomed checks should be made payable to The Boston Wesleyan Association.

Laymen, pastors, and even bishops are saying that since Zions Herald is the only independent publication in a denomination as large as Methodism, the paper should be expanded. We urge readers who are of like opinion to join us in this forward step.

For Rebuilding Religion

The following editorial which appeared in *The New York Times* on Dec. 6th, is so significant, that the Board of Missions and Church Extension meeting at Buck Hill Falls, Pa., voted its appreciation to the *Times* for saying what all churchmen want to say to Mr. Rockefeller:

Intent on laying the foundation for secure peace through instruments of statesmanship and force we tend to overlook sometimes the cornerstone. John D. Rockefeller, Jr., has given to the Friends of the World Council of Churches $1,000,000, of which half is to be used for Christian education in Europe. This will assist in the "religious reconstruction of the stricken European countries and the strengthening of nondenominational and interdenominational Christian work and leadership in Europe." The money is to be used at once, not held in reserve or capitalized for the future.

As we emerge sobered from another war, with each conflict creating weapons more frightful than the last, we inevitably ask ourselves, with some realistic doubt, what creature of man will stop the recurring destruction of property, life and the spirit. We are in no humor any more for the glib answer; this time the earnest search pervades the farthest corners of our civilized world. There are those, among them Mr. Rockefeller, who feel that religion, revived and fortified by our sufferings, perils and disillusionment, must be basic in the making of a better world.

Many of our veterans return from war with a deeper appreciation of things spiritual than when they went away. We, here at home, have been praying, too. Our petitions now may turn to that religious reconstruction that in time will remake man into the tolerant neighbor who desires, above all things, peace and good will.

What's New in the Bible?

W. G. CHANTER

International Uniform Lesson for Dec. 23.

THE MESSAGE OF CHRISTMAS TO THE WORLD. Luke 2.

And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. Luke 2:12.

What is the message of Christmas to the world of today? Just a call to decorate trees with lights and tinsel? Just an occasion for a little sentimental kindliness? Then for 1945 Christmas is a mockery—it has no message at all. But if this chapter in Luke is studied as it should be, it will be seen that the Christmas message is something more than a pretty story—it is a true word of God to a world lost in the misery which is the wages of individual and social sin.

Christmas brings to the world a solemn warning. It tells us that we have built our house on the sands of a false scheme of values. We have confused force with greatness and have called it power, blind to its powerlessness to do anything but destroy, its utter inability to build an enduring house of life. We have piled up treasures on earth and have called upon our souls to be satisfied with them, not heeding the sure signs of the starvation of our spirits into twisted ugliness. We have called all this dreary folly wisdom, and have sought happiness in the treadmill of weary failure to which our vaunted wisdom brings us. Now with the awful energy of the atom in our hands we are cowering in an altogether too well grounded fear, trying to make peace in a world of greedy ill will. Christmas proclaims the coming of One Who, born in a manger because there was no room for Him in the inn, lived in such a way that the world never had any place for Him until it found one on a cross. It says that He Whose whole life was a denial of what the world holds true is the only Way, the only Truth, the one source of life. It is a call to repentance

There is born unto you this day . . . a Saviour, who is Christ the Lord. Luke 2:11.

It is an imperative call—a command as well as a warning. The Christ Whose birthday we celebrate is Lord, and His lordship is absolute and inescapable. To ignore Him is to blind the eyes to the supreme Fact and to stumble on to ruin in wilful ignorance of the fundamental laws of the universe. To defy Him is to give battle to the Infinite Power which framed the heavens and the earth and wrote His laws into the very being of all that He made. Now, when the utter destruction of civilization is a deadly possibility unless the world is ruled by men of good-will, the angel song rings out an awful imperative. Obey the new born King or perish is the message of Christmas to the world of 1945.

Lord, now lettest thou thy servant depart in peace . . . for mine eyes have seen thy salvation. Luke 2:29-30.

But Christmas brings a message of hope as well as of warning and command. It brings a great assurance that the high faith of all great souls, that righteousness and love sit enthroned above the circle of the world, is grounded in Reality. Without that faith

"the world which seems
To lie before us like a land of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain;
And we are here as in a darkling plain
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night."

How these memorable lines of Arnold's strike home to us in 1945 when the fruits of victory won only a few months ago are already beginning to shrivel in our hands. If all there is to the struggle of humanity for the truly good life is summed up in the history of kings and dictators and parliaments, of republics and empires, of meetings of the Big Three and conferences of foreign ministers or of representatives of labor and industry, then indeed it is being fought out in darkness and confusion without hope of victory. But Christmas tells us that there is something more. It tells of a God Who so loves the world that He gives His Son to save it. It tells of the untiring power and infinite patience of One Whose will it is that all men should dwell in a kingdom which is righteousness and peace and joy in the Holy Spirit. Christmas chimes are alarm bells, but they call to a City of Refuge which hath foundations, whose builder and maker is God.

Highways of the Heart

The Central Church of Chicago observe the 70th anniversary of its founding on Sun day, Dec. 9th, at 11.00 a.m., in the Studebake Theatre, 410 S. Michigan Ave. Dr. Alber E. Day, director of the New Life Movemen of The Methodist Church, preached the ann versary sermon, "Highways of the Heart," with Dr. Harold W. Ruopp, the minister conducting the worship service.

Central Church holds a unique and com manding place among the churches of Amer ica. Founded in 1875 as an independent an non-sectarian church, it has long been natior ally known as a liberal church. Its constitu ency is made up of people from more tha 25 different denominations. From the begin ning, it has held its services in public audi toriums and theatres. It is estimated that, i the 70 years of its history, five millions o people have attended its service of worshi It has long been called "a church home fo strangers."

Dr. Ruopp, the present minister, is the fift in a succession of outstanding preachers. Dr David Swing founded the church in 187 and served as its first minister until 1894. H was succeeded in turn by Newell Dwight Hi lis (1895-1899), Dr. Frank W. Gunsaulu (1899-1919), and Dr. Frederick F. Shanno (1919-1939). Dr. Ruopp came to the pastora of the church, September 1, 1939, from professorship of Preaching in the Bosto University School of Theology.

New Syracuse Dean

SYRACUSE, N. Y., Nov. 25—"If we cann live and work together in harmony and lo on this campus, we can hardly hope to mak brotherhood out of the world's neighbo hood," the Rev. Charles C. Noble asserte today, preaching at his installation as dea of Hendricks chapel at Syracuse Universit

Speaking on "Religion's Part in Civiliz tion's Battle," Dean Noble quoted Princeton Professor Russell: "We are on the firi line of the universe. Religion must provid unity," he asserted.

Dean-elect Noble, who succeeds the la Dr. William H. Powers, was presented fo installation by Vice-Chancellor Finla G Crawford to Chancellor William P. Tolley Bishop W. Earl Ledden of the Syracuse Are of The Methodist Church gave the prayer o consecration.

"The central location of Hendricks chape on our campus is not an accident," Chancel lor Tolley said. "It symbolizes the centralit of spiritual values in liberal learning. It testi fies that the light of the spirit must be adde to the light of the mind if the world is t be saved from darkness and destruction.

"It reassures us that the material strength and technological advance of modern civil ization may yet be matched by adequate moral and spiritual power. . . .

"While the founders of the university were largely of one religious denomination, from the beginning they rose above sectarian spiri and welcomed students of every faith. They would have heartily approved the building of this chapel as a venture in inter-faith co operation and ecumenical religion."

Dean Noble, who left the pastorate o First Methodist Church, Syracuse, to accept the university post, is a graduate of Williams College and Union Theological Seminary.

UNRRA

embers of the Methodist Woman's Divi- of Christian Service, through their presi-, Mrs. J. D. Bragg, St. Louis, Mo., have d full support of UNRRA immediately. wires to President Truman, Senator Conally, Representative Sol Bloom, tor McKellar and Secretary of State es, the women said:

The interest of our membership of more an 1,000,000 Methodist women in the eding and care of hungry peoples ompts us to urge immediate approval NRRA full appropriations 1946 without nendment."

A Resolution

sed by the Council of Bishops, meeting at Buck Hill Falls, Pa.)

ith a solemn sense of responsibility to nation and to our Church, the Bishops he Methodist Church desire formally to ess their conviction that the passage of w requiring universal peacetime mili- conscription or compulsory training is ise. We believe that the protection of nation and all other nations must be eved through international agreement cooperation and not by the unilateral ac- of any one people. We express our con- nce in those principles and processes in- ed at San Francisco. We call upon our rnment to take the lead in implement- them into a united world structure. It ld not rely for its defense upon indepen- standing armies but upon the broader of an international security guaranteed ll nations for the benefit of each nation. e believe that universal military con- tion in times of peace is:

) A denial of the spirit of the Atlantic Charter;
) A betrayal of our historic democratic tradition;
) A possible step toward bureaucratic fascism by setting up a powerful military caste in this country;
) A threat to the moral life of our youth subjected in a crucial year to an extended period of unwelcome futility and character disintegration.

proposal is untimely in an age whose rns of life and national defense are as nfixed because, (1) new and revolution- scientific discoveries are making obsolete tional methods of defense, (2) such an ecedented step may lead to a false sense ational security, and (3) the present ten- in our international relationships will eightened by any move which leads to cion of our national aims and will re- in protective rearmament upon the part her nations.

e call upon the Congress of the United s to give to the world a decisive dem- ation of faith in the possibility of achiev- world unity resting upon good will and al respect rather than upon force and rial power. The practice of the prin- of the Christian religion still remains ltimate and most practical security.

e reaffirm with deepening conviction the s adopted by the General Conference of "The time is at hand when the Church rise in its might and demand an inter- nal organization which will make an- war impossible.

Africa and the United Nations Charter

NEWELL SNOW BOOTH

At San Francisco the nations of the world made two declarations which can shed light across the future of Africa. They can relieve the tensions, remove the grounds of contention between powers over control there, and greatly advance the well being of the African people.

Article 55 gives the declaration of the nations as to international economic and social cooperation:

> "With a view to the creation of conditions of stability and well-being which are necessary for peaceful and friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples, the United Nations shall promote:
>
> a. higher standards of living, full employment, and conditions of economic and social progress and development;
>
> b. solutions of international economic, social, health, and related problems; and international cultural and educational cooperation; and
>
> c. universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion."

In Article 73 there is a declaration of purpose in regard to non-self-governing territories:

> "Members of the United Nations which have or assume responsibilities for the administration of territories whose peoples have not yet attained a full measure of self-government recognize the principle that the interests of the inhabitants of these territories are paramount, and accept as a sacred trust the obligation to promote to the utmost, within the system of international peace and security established by the present Charter, the well-being of the inhabitants of these territories, and to this end:
>
> a. to ensure, with due respect for the culture of the peoples concerned, their political, economic, social, and educational advancement, their just treatment, and their protection against abuses;
>
> b. to develop self-government, to take due account of the political aspirations of the peoples, and to assist them in the progressive development of their free political institutions, according to the particular circumstances of each territory and its peoples and their varying stages of advancement."

From the nature of the words quoted, these declarations are to be applied to all dependent peoples and not only to those pressing and pushing now for immediate granting of the rights of independence. The nations have pledged themselves to aid all peoples everywhere to advance until, like the member nations of the world organization their relationships "shall be based on respect for the principle of sovereign equality."

Two major councils were formed to implement these declarations of purpose. On the ability of the Economic and Social Council and the Trusteeship Council to realize the will expressed in the charter in regard to the problems of Africa, will very largely depend the movement of the world toward ordered peace. For this will indicate whether or not the charter is to be interpreted as an agreement among favored peoples to maintain their favored position, as an instrument whereby certain peoples by force or the compulsion of circumstances can secure recognition, or whether it really is a charter of freedom for all peoples which will be backed by the resources of the whole world in order to extend actively to all, the benefits of liberty and cooperation. Very conveniently in the past Africa has been forgotten. If it is forgotten now, this charter of the United Nations will also soon be forgotten.

I am writing this to those interested in the program of the Christian church, because I am convinced that there are two things which every Christian can and should do in order to help Africa.

First, we should multiply people of good-will and expressions of good-will. In every one of the colonial powers interested in Africa there are people of influence who have stated publicly their ideals in regard to the advancement of the African subject races. There are proposals before the governments now for action. But there are also forces opposed to the principles enunciated in the UNO Charter. Strong efforts are being made now to nullify the purpose of the charter by those interested because of economic or political reasons and by those still harbouring prejudices and opinions as to the proper place of colored peoples.

(Continued on page 807)

PERSONS

Miss Etta M. Gifford, who has been assistant to the Rev. Arthur D. Stroud at First Methodist Church, Boston, has resigned to become field worker and director of Christian Education in the Ottilie Children's Home, Jamaica, L. I. Miss Gifford has rendered splendid service at First Church, and her departure is deeply regretted. Mrs. Ruth Taylor, the present matron of Temple Hall, Boston, is to become church visitor and women's worker at First Church.

The late Bishop Charles Wesley Burns had among his most treasured possessions a pair of John Wesley's spectacles and the key to his prayer room. Mrs. Burns has added these to the collection of Wesleyana in the Rose Memorial Library at Drew University.

Mrs. Josephine Chapman Bonner, wife of the Rev. Dr. Arthur Bonner of Santa Cruz, Calif., passed away on Nov. 18th, following an illness of several weeks. Dr. and Mrs. Bonner have resided in Santa Cruz for the past five years, after they left Stockton, Calif., where Dr. Bonner was a professor of English at the College of the Pacific. In his early years in the ministry, Dr. Bonner served pastorates in the New England Conference. Besides her husband, Mrs. Bonner leaves two sons, Willard H., professor of English at the University of Buffalo, N. Y.; and the Rev. Warren A., minister of Grace Methodist Church, in Stockton, Calif.

The Rev. and Mrs. J. Norman Barrett of Methuen, Mass., announce the birth of a daughter, Judith Norma, born on Dec. 4th at the Lawrence (Mass.) General Hospital. Mr. Barrett is minister of First and Oaklands Methodist Churches in Methuen.

Mrs. Rose C. Collier, widow of the late Dr. Frank W. Collier, passed away in Washington, D. C., on Sunday, Nov. 25th. Mrs. Collier's death came less than three months after that of her husband on Aug. 31st. Dr. Collier was retired dean and head of the department of philosophy at American University, in Washington.

The Rev. Albert Stanley Trickett, Ph.D., of Madison, N. J., formerly on the faculty of Brothers College of Drew University, and more recently a U. S. Army chaplain, with the rank of major, was elected an associate secretary of the Division of Foreign Missions of the Board of Missions and Church Extension of The Methodist Church, on Dec. 8th, at its annual meeting in Buck Hill Falls, Pa. Dr. Trickett will hold the portfolio of general administration and of Europe in the Division's staff.

Mr. and Mrs. E. Tyler Parkhurst, of Newton Center, Mass., announce the birth of a son, Jonathan Tyler, on Monday, Dec. 10th. The maternal grandparents are Mrs. Charles Wesley Burns of Hatboro, Pa., and the late Bishop Burns; the paternal grandparents are Dr. and Mrs. Charles E. Parkhurst of Somerville, Mass.

The Rev. and Mrs. Gerald E. Bisbee of Malden, Mass., announce the birth of a daughter, Susan Katherine, born on Dec. 4th. Mr. Bisbee is minister of the Maplewood Methodist Church in Malden.

Religious News Service Photo

(RNS)—Pastor Theodor Arvidson, head of the Swedish Methodist Church, is shown at his desk in Stockholm. It is expected that he will be elected bishop in charge of Methodist work in all the Scandinavian countries.

Edinburgh (By Wireless) (RNS)—The World Christian Youth Conference planned in Great Britain next year has been postponed until 1947, it was announced here by the Rev. J. B. Logan, chairman of the Scottish Ecumenical Youth Committee.

Philadelphia (RNS)—The American Friends Service Committee has been granted permission by the President's War Relief Control Board to send a relief unit into Austria, it was announced at the committee's headquarters here. An initial sum of $30,000 has been allocated to the project from general funds.

Concord, N. H. (RNS)—To serve the cooperative interests of the 65,000 Protestant church members in the state, the New Hampshire Council of Churches and the New Hampshire Council of Religious Education were merged here, and commencing on Jan. 1, 1946, will begin to function as the New Hampshire Council of Churches and Religious Education.

Washington, D. C. (RNS)—Dr. H. S. Bender, of Goshen, Ind., spokesman for the Mennonite Central Committee of America, appeared before the House Military Affairs Committee to reiterate his denomination's opposition to compulsory military training legislation. He urged that if such legislation is adopted by Congress it should contain provisions for conscientious objectors. "We cannot believe it is the intention of the committee either to assume that there will be no conscientious objectors in peacetime or that they should be denied recognition in case a (conscription) bill is passed," he said.

New York (RNS)—The National Council of the Fellowship of Reconciliation here has called upon President Truman to proclaim a Christmas amnesty for the 3,000 conscientious objectors in federal prisons and "to set free these men of high principle and intense devotion to the common good." In a letter signed by the Rev. A. J. Muste, cosecretary of the Fellowship, the President was also urged to provide an equitable rate of demobilization for the 8,000 objectors who are still in Civilian Public Service camps and special units. The Fellowship also declared that discrimination was being practiced against objectors in CPS as "a bare seven per cent of them have been demobilized, whereas approximately thirty-five per cent of the men in the armed services have been discharged."

Cable advices from India to the Board of Missions and Church Extension announce the safe arrival there of the Rev. and Mrs. Clyde B. Stuntz, the Rev. C. C. Herrmann, and the Rev. and Mrs. Earl R. Tweedie—all missionaries returning to India from furlough in the United States.

Tokyo (By Wireless) (RNS)—Miss Tetsu Yasui, president emeritus of Tokyo Women's Christian College, from which she retired in 1940, died here on Dec. 2nd. She was 75. Regarded as one of Japan's outstanding Christian woman educators, Dr. Yasui emerged from retirement during the war to fill the post of acting president of the Canadian Methodist Girls' School.

Atlanta, Ga. (RNS)—Major A. C. Aston, U. S. Army chaplain, has been elected president of the Southern Methodist Church, which was formally organized last April. He succeeds the Rev. Leo M. Willard, who died recently.

At the meeting of the New England Methodist Historical Society on Nov. 26th, the Rev. Charles H. Stackpole, secretary and librarian, announced the resignation of the Rev. R. Emory Beetham, as treasurer. The Rev. John L. Ivey, minister of the First Methodist Church in Dorchester, Mass., was elected to the office. Mr. J. Nelson Spencer of Worcester, Mass., was elected to the Finance Committee to succeed the late Frank D. Howard of Chicopee Falls, Mass.

Nearly two hundred women met on Nov. 7th at the First Methodist Church in South Portland, Me., for the annual meeting of the Portland District W.S.C.S. Mrs. Robert B. Love of Gorham, Me., was elected president for the term 1946 and 1947. Miss Annie G. Bailey, of Lynn, Mass., member of the standing committee of Literature and Publications of the Woman's Division of Christian Service, brought a challenging message as the speaker of the afternoon.

Three new trustees of The National Training School, a school for Christian workers in Kansas City, Mo., are Mrs. H. E. Werner of Topeka, Kan., treasurer of the South Central Jurisdiction of the Woman's Division and past president of the W.S.C.S. of the Kansas Conference; Mrs. Ruth Wheaton Meeker, formerly editor of *Woman's Home Missions,* and promotional secretary for the Woman's Division; and Miss Bettie Brittingham, editor of the *Methodist Woman.*

On Oct. 21st, the Uncasville (Conn.) Methodist Church celebrated the 116th anniversary of Methodism in Uncasville, and the 16th anniversary of the present church and also held a mortgage burning ceremony. Two mortgages on the church since 1928, valued at $17,000 were burned and the church is now free from debt. The service was conducted by the minister, the Rev. Albert W. Jackson, and the message of inspiration was given by the Rev. Orville E. Crain, superintendent of Norwich District. This church was struck by lightning and burned to the ground in 1927 and for a time services were held in the school until the dedication of the present edifice. The only object saved from the burning was the bell, which was smelted and recast and now peals forth its invitations from the present steeple.

The radio preachers for Morgan Memorial Broadcasts for the last two weeks of Decem-

on Boston Station WORL (950) each ning at 8.10, are scheduled as follows·

17—The Rev. Allen W. Clark, rector, alvary Church, Danvers.

18—The Rev. William Stafford Scott, rst Baptist Church, Woburn.

19—The Rev. Paul Kurtz, Methodist urch, Plainville.

20—Dr. Walter D. Knight, New Eng- nd Director Religious Education of the esbyterian Church.

21—The Rev. James O. Eskridge, Strat- rd Street Baptist Church, West Roxbury.

24—Christmas Musical Service by Good- ill Musicians.

25—The Rev. Arthur Hopkinson, First ethodist Church, Lynn.

26—Mr. Fred C. Moore, superintendent, organ Memorial.

27—The Rev. Archer V. Turner, Im- anuel Baptist Church, Cambridge.

28—The Rev. William R. Leslie, St. ark's Methodist Church, Brookline.

HICAGO (RNS)—Former governor Har- Stassen of Minnesota resumed his duties resident of the International Council of gious Education at a special staff meet- at the Council's national headquarters . Stassen has been on leave-of-absence the council presidency for the past y months while he served in the Navy. ing his absence James L. Kraft, Chicago istrialist and prominent Baptist layman, ed as council president.

lissionaries Commissioned

venteen new missionaries of The Meth- t Church for service overseas, and three onesses for home mission service in the ed States, were commissioned by the de- ination's Board of Missions and Church nsion, meeting in Buck Hill Falls, Pa., Dec. 6th. Bishop Arthur J. Moore, of At- a, Ga., president of the board, officiated the commissioning service, assisted by op W. Walter Peele, of Richmond, Va., J. D. Bragg, of St. Louis, Mo., and op A. Frank Smith, of Houston Tex.

ll seventeen young people are college and luate school trained. Two of them—the Quitman C. Roberts, Jr., of Ocean ngs, Miss., and Mrs. Roberts, whose home in Evansville, Ind., are already in Africa, will be commissioned at a ceremony to rranged in Southern Rhodesia.

hose commissioned for overseas and their s of service are: Kennie M. Linn, born ndia of missionary parents, going to India trained pharmacist to carry on a medical t work founded by his father; Mrs. Linn, nerly of Lafayette, Ind.; the Rev. and David C. White, of Downey, Calif., go- to Chile in educational service; the Rev. Mrs. Robert W. Wisdom, of Pittsburgh, to Brazil in evangelistic work; Miss othy Beardon, of Tyler, Tex., to India each religious education; Miss Minnie Bomar, of Plano, Tex., to India for rural gelism; Miss Hester Bruce, of Blackshear, to Brazil for social work; Miss Elizabeth banks, of Montpelier, Vt., to India as a ical technician; Miss Thelma Montgom- of Cleveland, O., to Africa for religious ation; Miss Emma Lois Pfaff, of Under- d, No. Dakota, to Africa for educational ce.

hose commissioned as deaconesses were Angie Mae Cox, of Floyd, Va.; Miss a Joyce Humphrey, of Oklahoma City, .; and Miss Halcyone Frances Wheeler, ocky Hill, Ky.

Crusade News

The Week of Evangelism was carried out at St. James Church, Springfield, Mass., the week of November 5 to 9. Fifteen laymen worked during the week as members of visiting teams, in addition to the Rev. Chester Cooper of Chicopee, who was associated with me throughout the week in directing the program. A total of 65 homes were visited, with 60 commitments being secured. The total of commitments now stands at 70 as follow-ups and new visits are being made daily. A full staff of teams went out again on Nov. 29th, with every reason to believe that the total number of decisions by the end of the month will pass the hundred mark.

—J. REX SHEPLER, Minister.

Miss Edith M. Jordan, executive secretary of the Board of Education in the New England Conference, has likewise been sounding the evangelistic note in the series of subdistrict conferences which she has addressed during the past two months in Springfield and Worcester Districts. The aim of Christian Education, she insists, is to guide the child to a Christian religious experience, and this is the import of Methodist curriculum and materials. Miss Jordan met more than 300 Worcester District workers in the six conferences held within that district.

At the Camden (N. J.) District Evangelistic Crusade Rally, held recently, 1100 persons attended, 1020 received communion and rededicated themselves under the leadership of Bishop Fred P. Corson and the Rev. Albert L. Baner, superintendent. The choir was composed of a chorus of 100 young people.

Buck Hill Falls

"It is an atomic age, but it is an age filled with the potentiality of spiritual victory." Mrs. J. D. Bragg's words summarized the mood of the annual session of the Woman's Division of Christian Service over which she presided.

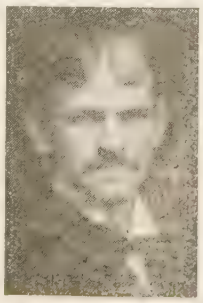
The group rejoiced over appropriations of $3,795,235 to maintain work in home and foreign fields, representing an increase of $303,472 over last year's appropriations, but it was increasingly sobered by the recurrent plea from missionaries present from India, China, Africa, Japan, Korea, Latin America and the Philippines and from all types of mission service in the United States that additional personnel must be recruited to meet the tremendous challenge which the end of war has brought at home and abroad. Thanksgiving for peace was tempered by the responsibilities its assurance incurs. The women heard reports that the total membership now approximates 1,215,000 and represents an increase of more than 40,000 new members within the past year, and re-alligned themselves in a vigorous program of social action and dedicated themselves to the "building of the world mind." But as the Rev. Richard Fagley, of the Federal Council of the Churches of Christ in America, told the group, "We can't build a world mind until we develop a world heart."

Leading 41,159 Methodist churches in America to find the missionary task in their areas and to become dynamos of spiritual power was described by Dr. Earl R. Brown as the first task of home missionary leaders today. Dr. Brown is executive secretary of the Division of Home Missions and Church Extension of the Methodist Board of Missions and Church Extension. "Whenever Methodism is ready and willing to become an aggressive power; to break with the conventional pattern of religion; to forget the well-marked super-highways and once more set forth into some new wilderness of thought and endeavor, then will the heart of our church again be 'strangely warmed,'" continued Dr. Brown.

Reporting a total loan fund of $10,861,041 for the Section of Church Extension, Dr. W. V. Cropper, Louisville, Ky., and Dr. W. V. Middleton, Philadelphia, Pa., executive secretaries, predicted unprecedented church building in the postwar period.

Dr. Edgar A. Love, of the Department of Negro Work, reported: "The Methodist Church has always taken a front-line position in the advance and attack against color-phobia. But that advance today must be accelerated and "the light and knowledge of Jesus Christ' must shine forth in every act of the church. Its goal—the realization of the oneness of the family of God—must determine all of its strategy."

Bishop Hughes Returns to New England



Fifty years ago, when the Chestnut Street Church in Portland, Maine, celebrated its one hundredth anniversary, Edwin Holt Hughes, then minister of the Newton Centre Methodist Church in Massachusetts, preached the centennial sermon. This November, Bishop Hughes returned to Portland to preach the sesquicentennial sermon at this church which is often called the Mother Church of Maine Methodism. The Rev. F. W. Knickrehm is the present minister. Chestnut Street's anniversary slogan was "The Second Hundred Years Are the Hardest," and the theme was "An Old Church with a New Mission." The photograph at the above left shows Bishop Hughes as he looked fifty years ago, and on the right, as he looks today.

Returning from Portland, Bishop Hughes was the speaker at a joint meeting of the New England Methodist Historical Society and the Boston-Lynn Districts Preachers, held in Boston on November 27th. This meeting commemorated the 100th anniversary of the birth of Francis Asbury, and was followed by an informal reception and luncheon tendered Bishop Hughes and Bishop Lewis O. Hartman at the University Club in Boston.

"From Maine to Maryland"

Christian Education in Northeastern Jurisdiction

J. Garfield Sallis

Looking Over the Field—Youth Deciding for Christ—Refuse to Succumb to Mediocrity—Week-day Schools Increase—Young Adults, Recreation, etc.

From Maine to Maryland. This is Methodism's Northeastern Jurisdiction: the seaboard states from Maine to Maryland inclusive, plus Pennsylvania and West Virginia. Here, according to 1944 figures, are 1,680,033 Methodist church members enrolled in churches forming twenty Annual Conferences grouped in six Episcopal Areas each with its resident bishop. This is the field from which the editor of this monthly news page gathers his accounts of progress in the field of Christian Education. All but two of the Annual Conferences employ executive secretaries of Christian Education. A few of these are pastors who devote part of their time to and are partly financed by their Boards of Education, but the great majority are full-time workers.

The Evangelistic Emphasis. Two hundred seventy-five first-time decisions to accept Jesus Christ as Savior, twenty-one decisions for the ministry, eighty-eight for missionary service and nineteen for other full-time service, were recorded in the course of youth institutes held at Jumonville, Pa., last summer, according to the "Pittsburgh Conference B-E-A-M." And from dozens of other youth centers within this jurisdiction similar evangelistic fruitage could be reported.

Meanwhile, the church schools are being geared into the evangelistic objective of the Crusade for Christ. "We are trying to correlate the church school emphasis into the Crusade program, and this is just now well under way organizationally in the districts," writes the Rev. Homer N. Clark, executive secretary of the Pittsburgh Conference. The "Newsletter," issued by the Rev. Edwin C. Keboch, executive secretary of the Central Pennsylvania Conference, urges that "church school superintendents should co-operate with their pastors in compiling the list of prospects to be won for Christ." The staff of the Troy Conference Board of Education has "laid definite plans for a crusading year of evangelism," reports Executive Secretary C. Walter Kessler. In this conference, Burlington District is being directly challenged by its district superintendent, the Rev. James A. Perry, who has issued a folder headed with the question, "Why attend, support and promote the church school?" and answering the question, in part, by saying: "The church school teaches Jesus and His way of living. Without Him, every man faces confusion and defeat. With Him, all the highest aspirations of mankind can be realized." The folder outlines an "efficient visiting plan" combining visitation evangelism with church school promotion.

The Social Outlook. Sixteen persons from Peninsula Conference attended a two-day seminar on "Churchmen's Civic Responsibilities" at Mount Vernon and Foundry Churches in Washington, D. C., in October. Taking part in the program were: Dr. W. P. Roberts, conference director of Adult Work; the Rev. C. Stanley Lowell, pastor of Wesley Church, Dover, Del.; and the Rev. J. B. Dickerson, president of Peninsula Conference Board of Education. Baltimore and West Virginia Conferences were also concerned in this project.

"Our Responsibility in Inter-race Education" was the subject of an address by Dr. J. L. McCorison, Jr., before the Association of Professional Directors of Religious Education in Greater Boston, Mass., on Dec. 10th.

The Department of Race Relations, Federal Council of Churches, is already offering materials for observance of Race Relations Sunday, February 10, 1946.

Week-day Schools in Pennsylvania. In the Philadelphia Conference, week-day schools have "decidedly increased recently," writes Miss Elisabeth D. Eggleston, executive secretary, "due to the fact that the school code was clarified last spring. The Roman Catholic Church is very much interested, and in many situations is forcing communities to put in the week-day program." Section 1615 of the Pennsylvania law, as quoted by Executive Secretary Edwin C. Keboch of Central Pennsylvania Conference in his "Newsletter," reads: "Any board of school directors of any school district shall have power to enter into suitable arrangement with a religious group, or organization of responsible citizens resident in the school district, who are interested in organizing part-time week-day religious education for school pupils. In such cases the board of school directors shall have power to adopt such rules and regulations for the release from school sessions of those pupils whose parents, or surviving parent, or guardian, or other person having legal custody of such pupils, desires to have them attend a class to receive religious education, in accordance with their religious faith for not more than one hour per week, subject, however, to such conditions and the keeping of such records of attendance at such classes and other records for the inspection of school authorities as the board shall deem proper. No part of the cost and expense of such religious instruction shall be paid out of public school funds." Dr. Keboch estimates that "approximately $4 per pupil a year is needed to provide a satisfactory beginning standard of work."

Overcoming Our Mediocrity. There may be certain relative senses in which it is true that "the mediocre type of leadership provided by many schools" accounts for the decline of the church school in years just past, as a writer in *The Pastor* asserts; but the volume of reports concerning leadership training schools, coaching conferences, district and sub-district institutes, bears witness that church school workers are refusing to succumb to any mediocrity. "We have dozens of interdenominational schools over the conference and a number of Methodist schools where several churches work together," says Dr. Homer N. Clark.

A commendably concrete approach to the teacher's work was provided by the Philadelphia Conference Board in September. In twenty-two group conferences, teachers were conducted through an intensive study of the actual teaching units with which they were to be engaged this fall, both closely graded and group lessons. "There were several very worthwhile results," writes Miss Elisabeth D. Eggleston, executive secretary, "including actual contact with our curriculum materials by some who had never seen them; a new respect for the work of our editorial division; and a broadened knowledge of the organization of our curriculum and its several units." This project was an outcome of the Jurisdictional Summer School at Allentown, Pa., in August, which many of the conference and district staff officers attended.

Re-creating Our Recreation. Towards a clearer understanding and a better technique in the use of recreation for the development of Christian character, Peninsular Conference held a Training Conference on Recreation on Oct. 23-25.

Boston District, New England Conference, will have a similar institute in January under Youth Fellowship auspices.

The Pittsburgh Conference "B-E-A-M" calls attention to a Recreational Fellowship Group developed by Ned and Margaret Linegar, Phoenixville, Pa., for the purpose of making recreational resources available.

Young Adults. Young adult activities are in full swing in the Pittsburgh Conference, as indicated by an attendance of 336 at a recent Conference Rally at South Avenue Church, Pittsburgh; 156 at the Blairsville District banquet and 95 in a similar event in the McKeesport District. Plans are now under way for an Anniversary Rally on Jan. 24th, at Emory Church. The conference president is Donald W. Roddy, Bridgeville, Pa.

Publicizing the Program. To the several conference and district news sheets from which we have quoted in these columns, there is shortly to be added a Troy Conference publication entitled "The Field of Christian Education," which starts off with a mailing list of over 900.

Jurisdictional Youth President. Edwin Thomas, Jr., of Dover, Del., has been elected president of Northeastern Jurisdiction Youth Fellowship. He is at present a student in Wesley Junior College, and is supply pastor at Lebanon, Del., while preparing to enter the regular ministry.

New Full-time Leadership. Miss Carol Muller, formerly a member of the staff of Hudson Larger Parish, Jersey City, N. J., became the full-time Children's Division Director in the Pittsburgh Conference on Dec. 1st.

Central Pennsylvania Conference is also working towards employment of a full-time Children's Work leader, and special committees of the conference board are seeking increased income for this purpose.

In the Maine Conference a joint committee from the Board of Education and the Board of Missions is working on plans for a full-time executive secretary in the near future.

"The Greenfield Beacon," dignified and attractive publication of Greenfield Church, New England Conference, of which the Rev. G. Albert Higgins is pastor, indicates that that church is seriously considering the employment of a director of Christian Education.

Boards Co-operating. An effective integration of the conference Boards of Education and Missions and the conference Women's Society of Christian Service is evidenced by "The New York Conference Worksheet." This publication is jointly sponsored by the two boards, which also work together in district and sub-district training conferences; and the youth secretaries of the Women's Society share with leaders of the two boards in youth leaders' institutes such as that held at Poughkeepsie, N. Y., on Nov. 19-20.

Getting a Kick out of Life

William L. Stidger

OUT OF A LOST CHRISTMAS POEM

)ver a period of twenty-five years I had great poet Edwin Markham in my home least a month every year. During that ie he was constantly scribbling on the ks of envelopes, in old copy books and on ap paper.

ieveral years ago, when my daughter Betty s a child, he wrote her a Christmas poem, l we were delighted with it. Then I filed iway and forgot it until one day, recently, vas cleaning out my Markham file and nd it. Since then it has been given to the rld, and it has been set to music by several iters. I want it to help a lot of people get kick out of life this year, so I am using it my column:

"Hark, baby, hark
To the bells in the dark.
re are the three that are led by the star:
lchior and Caspar and wise Balthazar.
eat are the gifts in the hands of the Wise;
ther has only a kiss for your eyes!

Croon, baby, croon
Like a dove at the noon.
lchior's beard reaching down to his knees
ngs you the gold from the hills and the seas;
ngs you a gift for a king to command;
ther has only a kiss for your hand!

Sleep, baby, sleep
For the shadows are deep.
spar with pearls on his red turban comes
nging you myrrh and Arabian gums;
nd where he passes is soft, warm, and sweet;
ther has only a kiss for your feet!

Dream, baby, dream
For the star is a gleam;
thazar kneels by the manger to sing;
rning white incense, ring over ring.
ey have brought treasures from mountain and mart;
ther has nothing to give but her heart."

Terrified, the father called the doctor on telephone. "Our little son has swallowed ountain pen!" he agonized.

"I'll be out," calmly promised the doctor. "But hurry. What shall I do until you get e?"

"You'll just have to use a pencil."

—*The Marksman.*

ILMOUR, ROTHERY & CO.
-- S. T. EMERY --
INSURANCE
RTY BROAD STREET, BOSTON

for Service DAY or NIGHT Call LIBERTY 2496-2497
FEDERAL ENGRAVING CO.
OPPOSITE SOUTH STATION
15 EAST ST. • BOSTON, MASS.

And a Little Girl

Eileen Barnawell

(Reprinted from *Chimes,* Berea College, Ky.)

They tell me I am a Southerner, and they say the South has the wrong idea about the Negro. Maybe so. Funny, I never thought about it that way when I knew Pete.

Pete was an ambitious Negro, in spite of grotesquely twisted club feet. Pete had a barn. And in the autumn after the fields were mowed, its gloomy loft was stacked full of the square bales of fresh-smelling hay, enough to feed his cows all winter. Pete knew cows don't like to eat hay that has been handled too much, but I was too much of a child to wonder why he let the three of us romp through his loft, climbing over his yellow bales of pungent hay.

I didn't think about Aunt Mattie's being a Negro, either. Heavy, slow-moving, rich, chocolate-brown Mattie. Aunt Mattie lived out a little sand road that wound into the swamps, and had seven boys, all named for Bible characters. She kept us out of trouble by telling us Brer Rabbit Stories while she strung beans for dinner. We sat on the floor near her feet, big feet thrust into clumsy, discarded men's shoes. Once she let us look at the worn lucky dime she kept tied around her neck with a string run through a hole pierced in the center. I knew Mattie was black, but I didn't know what it meant.

I remember a hot white sandy road, my sister and I stooping in the sand drawing pictures with sticks. Between us squatting to teach us how to draw a face was a black girl. She had stopped to watch and had joined us. I didn't think about being careful what to do or say; I only sensed the hot sun beating down on my back, and the delight of warm, clean sand between my bare toes.

Then there was Sam. Sam had a mule, and he did plowing for the man who owned the big peanut field not far from our house. Evenings, when the shadows stretched longer across the flat Georgia land, Sam unhitched the plow and led his mule up the road toward home. But when he came to our house, he always stopped and let us ride on his mule to the curve in the road. He'd lift us one at a time until all three of us sat uncertainly on the broad flat back, clinging to the mule and to Sam's supporting black arm. Sometimes he brought us peanuts still on the plant, dirt clinging to the freshly pulled roots. Somehow Sam didn't seem like a Negro; he was just a nice person who let us ride on his mule.

But now I have grown up, and I speak glibly of the "race relations" problem. I am from the South and the South has the wrong attitude toward the Negro. And since I am a Southerner, I must be careful that I don't seem "superior." But it is more than that. Then it was just "Mattie, and Pete, and Sam," and now it is Negroes and Whites. But then I was a child and didn't know.

Books Just Received

When Life Gets Hard. By James Gordon Gilkey. The Macmillan Company: New York. Price, $1.50.

The Piasts of Poland. By Antoni Gronowicz. Charles Scribner's Sons: New York. Price, $2.50.

The Meaning of Human Experience. By Lynn Harold Hough. Abingdon-Cokesbury Press: Nashville. Price, $3.

Strength for the Day. Edited by Chaplain Norman E. Nygaard. Fleming H. Revell Co.: New York. Price, $1.

World Order, Its Intellectual and Cultural Foundations. Edited by F. Ernest Johnson. Harper and Brothers: New York. Price, $2.

Mark Twain, Pilgrim from Hannibal
By WILLIAM C. S. PELLOWE
"A unique biographical study, replete in anecdotes and impressions."
"A great book—well written."
Review in ZIONS HERALD
301 Pages 9 Photo-pictures $2.00
Methodist Publishing House
581 Boylston Street Boston 16, Mass.

PELOUBET'S SELECT NOTES 1946
A COMMENTARY ON THE INTERNATIONAL BIBLE LESSONS FOR CHRISTIAN TEACHING
BY WILBUR M. SMITH D. D.
Complete for Teachers of all Grades
72ND VOLUME $2.00 POSTPAID AT ALL BOOKSTORES
W. A. WILDE COMPANY • PUBLISHERS • BOSTON 16 MASS.
THE WORLD'S BEST SUNDAY SCHOOL COMMENTARY

A Memorial Gift
To Our Preachers' Aid Society
Accomplishes Two Noble Purposes

First: You perpetuate the memory of some loved one. A permanent place of honor is assured such a one, or ones, in the Memorial list published annually in our New England Conference Minutes.

Second: You help the new Pension Fund Plan of our Conference for putting the support of our aged, retired Preachers and Preachers' Widows on an actuarily sound and a more substantial and dependable basis.

For information confer with our Executive Secretary.

Make Checks Payable to PREACHERS' AID SOCIETY

In making your Will or Estate Pledge use the full legal name,

Preachers' Aid Society of the New England Annual Conference of The Methodist Church

STANLEY O. MACMULLEN, Treas.
87 Kilby St., Boston 9, Mass.

GEORGE E. HEATH, Exec. Sec.
581 Boylston St., Boston 16, Mass.

The Homemaker's Corner

Mrs. Harry A. Burnham

A Christmas Gift

One summer a young business woman visited her mother in the old family home. She was disturbed to see how many steps had to be taken in the big old kitchen, and resolved that she would do something about it. Accordingly, the following Christmas, a kitchen cabinet made its appearance at the door of the old house.

It was a very complete, up-to-the-minute cabinet, with large, deep drawers for flour, a row of cans marked coffee, sugar, tea and salt. There was another row of small cans with the names of many different spices on them. There were shelves, little drawers and big, filing cabinets, a bread board, oh, everything a respectable kitchen cabinet should have.

The young woman was pleased with the letter of thanks she received from her mother, the cabinet was just what she had wanted for a long time, now she had a place for everything that she used to have to hunt for.

That last sentence confused the daughter a bit, but she thought that it must be all right.

The following summer when she visited her mother she was "flabbergasted" to find the kitchen cabinet in the "sitting-room." Her mother showed her the rug-rags in the big flour drawer, all nicely folded and arranged according to colors, and cottons and woolens.

All the cans had their names turned to the wall and new tags had been pasted on them bearing such names as "Embroidery silk," "Darning cotton," "Tape," etc.

The mother explained that she couldn't use the cabinet in the kitchen; it wasted too much of her time. She had always walked across the room to the bread-board to slice her bread, and she couldn't remember to do it on the shelf in the cabinet. Her flour bucket had been on a shelf the other side of the room for "nigh fifty years," and she wasted a lot of time going there and then having to go back to the cabinet. It just wasn't any use for her to try and use it in the kitchen; she was "too busy to be bothered with it." But, in the sitting-room it was a different story. It saved her a great deal of time, for now she had "a place for everything and everything in its place."

The daughter said to herself, "You can lead a horse to water, but you can't make him drink." She was wise enough to be happy that her gift was filling a need, even though it was somewhat misappropriated. Thereby hangs a lesson for givers.

Boys or Beasts

Religion at Work

Maeanna Cheserton-Mangle

Torn and bedraggled, Arthur crept up the back stairs with Spot who didn't even wag his tail. He seemed to sense the need for quiet. It didn't take the boy long to wash and dress again. He poked his torn and muddy clothes in a corner of the wardrobe; but what to do with that eye that was getting bigger and blacker by the minute! Finally he decided to make a clean breast of the whole matter. Hadn't Benny, the Jewish kid down the block, called him a dirty Irish Mick? And hadn't he tried to tie a tin can to Spot's tail? Surely Dad wouldn't like that. Dad had a temper of his own. Mom was always so soft!

But before he could bring himself to tell the family, the door bell rang. There stood Benny and his mother. Benny hadn't taken time to wash. He had gone home in a flood of tears and his mother had come to set things right. Name calling had been both ways. It had all started weeks ago when Spot had chased Benny's cat, Tabby, up a tree. The pets were dear to the boys and were fought for with all the vigor of a panther at bay. But things had gone too far. In their passion for the rights of their pets, they had lost sight of the rights of their neighbors. Mrs. McKenna was a gentle woman. She never raised her voice, but finally suggested that the youngsters name the things they liked and the things they disliked. Each loved his pet, each was proud of his ancestry, loved his family, liked aeroplanes, football, baseball—even rooted for the same team. Each thought homework a waste of time, except for a favorite teacher—incidentally the same one—dodged soap and water, except when it was in the swimmin' hole in the summer. Before the oral lesson was over the boys began to grin. They had a lot in common. It was Spot and Tabby who started the scrapping, and they had nothing to do with "dirty Irish Mick" and "dirty Jew." The boys shook hands. They wouldn't act like cats and dogs any more!

J. S. WATERMAN & SONS
SINCE 1832
FUNERAL SERVICE
Local and Suburban

ANNUITY GIFTS

INVEST in an Annuity Gift with the Woman's Division of Christian Service, it

PROVIDES the best possible income for the remainder of your life, it

INSURES safety—interest paid semiannually and no income payment has ever been deferred, it

GIVES SATISFACTION in knowing your money will be used for Christian service throughout the world. For

INFORMATION write Miss Henrietta Gibson, Treasurer, Woman's Division of Christian Service, 150 Fifth Avenue, New York, N. Y.

When writing, give your age; this is important to you.

Income for the Annuitant
Gifts for World-Wide
Christian Service

BIBLES

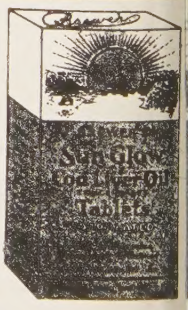
for those who appreciate fine literature —for those who seek guidance and help

Send for Catalogs or call

MASSACHUSETTS BIBLE SOCIETY

41 Bromfield St. Boston

TAKE Sun-Glow TABLETS
Regularly



These Cod Liver Oil Concentrate tablets combine the valuable vitamins of Cod Liver Oil—Vitamin A, and Vitamin D —with Copralated Iron. They are an effective tonic.

SOLD AT ALL DRUG STORES

40 for 50c 100 for $1.00

Brewer & Company, Inc.
Worcester, Mass.

lewly Appointed Methodist Chaplains

ARMY

·old Alonzo Jacobs (Mich.).

NAVY

n Clarence Kulp (Phila.).
rwood Charles McCoy (N. C.).

PROMOTIONS

irst Lieutenant to Captain—Samuel R. l (Memphis), John G. Gieck (N. Ark.), rris L. Husted (Pittsburgh), Paul K. Cor- (Pittsburgh), Wm. M. Parker (Neb.), ert W. Sweazy (Ky.), Wm. G. Bruner Ark.), Lowell G. McCoy (Ohio), George ı Hartog (N. D.), Ray P. Hargraves (Hol- ı), Nye O. Bond (Neb.), James W. For- : (N. Ala.), George H. Parker, Jr. (New g. Southern), Charles H. Sullivan (S. C), y C. Robinson (New Eng. Southern), roll G. Chaphe (Cen. N. Y.), Silas R. ith, Jr. (Pacific North West), Thomas F. venson (N. Ala.), Alfred S. Bacon (Erie), orey Byan Smith (Miss.), David A. Duck Ga.).

aptain to Major—Alexander Carmichel, ntral N. Y.), Wm. E. Cooley (Va.), Fred Wilde (N. Ind.), Daniel G. Deale (Troy).

Major to Lieutenant Colonel—Clifton R. ıd (Colo.), Carlton W. Harrod (N. Ind.), ırles E. Brown, Jr. (Colo.), Wm. E. Aus- (New Eng.).

iscellaneous Advertisements

VANTED—A Christian woman as ma- ı for Temple Hall. Communicate with . Arthur D. Stroud, 39 Temple Street, ton. Tel. LAF. 7858.

HURCH FURNITURE—Pews, pulpits, oit chairs, communion tables, baptismal ts, folding chairs, Sunday school furni- :. We allow for or sell your old equip- ıt. Catalog and details on request. Red- on Co., Department 402, Scranton 2, Pa.

EMPLE HALL, 35 Temple St., Boston, ss., sponsored by the First Methodist ırch. A good place for moderate-income ole to live or spend a vacation in the rt of Boston. Girls and women cared for year around. Families in the summer. ms $3 per week and up. Kitchen priv- es. For information, write the matron, . Ruth Taylor.

OLDING CHAIRS—Brand-new steel ing chairs. Full upholstered seat and n-fitting back. Rubber feet. Redington Department 55, Scranton 2, Pa.

IMPORTANT ACCESSORIES IN RELIGIOUS EDUCATION

16mm. MOTION PICTURES
2x2 NATURAL COLOR SLIDES

RENTALS AND SALES
PROJECTORS AND PROJECTION SERVICE

The Pathescope Company
438 Stuart St., Boston

y advertising in your church paper.

Africa and the United Nations Charter

(Continued from page 801)

It behooves everyone to back the people who are working for the high purposes of the charter: to back them through registering opinions with the responsible people of our nation who make the contacts with others in the UNO and in other international relationships; in the formation of public opinion, governmental action, press declarations through conversation, addresses, writing, which will uphold the factors working for the manifestation of good-will; by the active destruction of false and misleading propaganda and attitudes which breed distrust, suspicion, and fears; by combating prejudices against races and minority groups in our own land since inevitably they will have repercussions in our world relationships; through the maintenance of a personal and a group will for the realization of the ideals of the charter.

A second thing, more specifically the task of the church, is to aid in the formation of a group of people in every country in Africa who can be recognized as capable and worthy of a greatly increased part in the direction of their affairs. The folks who are now being recognized as such are the product of our mission churches and schools. Our work has discovered men and women and revealed their tremendous capacities. It has given them opportunities for training. It has produced people with the motive of service, the stability of character needed, the vision demanded, a sense of the value and way of cooperation with others, a brotherhood that can function. They are being recognized. One of the highest Colonial officials was talking with me about an outstanding layman in our church. He said, "Produce folks like him and we will turn the country over to them!"

"Produce folks." . . . We are—but so pitifully few in view of the need. Our resources are so small; the missionary staff is a handful; the funds are a pittance. There is an amazing opportunity to work for peace in the world by the production of Christian character in Africa. And there is nothing to stop us among a responsive eager people except the paucity of workers and support.

When the church gives us the resources, we will "produce the folks" to whom the colonial powers can confidently turn, and with whom we can build the kingdom of God.

A British View of Palestine

(Continued from page 797)

ness to share with Great Britain the obligations involved. We demand of the United Nations Organization that Palestine, the historic fatherland of the Jewish people, become as soon as possible a Jewish democratic state.

This conference calls for the immediate and active cooperation of the governments of all nations, by direct action within the United Nations Organization in making effective the resolutions of this conference, the purpose of which is to rescue the Jewish people from their tragic plight.

These are great words. This is a great cause. It is your cause and mine. We must make it possible for the Jews of Palestine to make their place by the cloud, rather than turn to the sword.

"Treaty of Lancaster"—In 1762 the Governor of Pennsylvania arranged a treaty with the Indians at Lancaster to effect the release of missionaries held prisoners. The Fund sent representatives "with an order for five hundred pounds" to be paid the Indians upon return of the prisoners. The Treaty of Lancaster is symbolic of the services rendered clergymen for more than two centuries by the Presbyterian Ministers' Fund.

FIVE HUNDRED POUNDS was a sizable sum in 1762. Now, in the Fund's 227th year of service to ministers, their wives and theological students, it is less than the average amount of protection carried by the Fund's policyholders.

★

Write for advice about your life insurance.

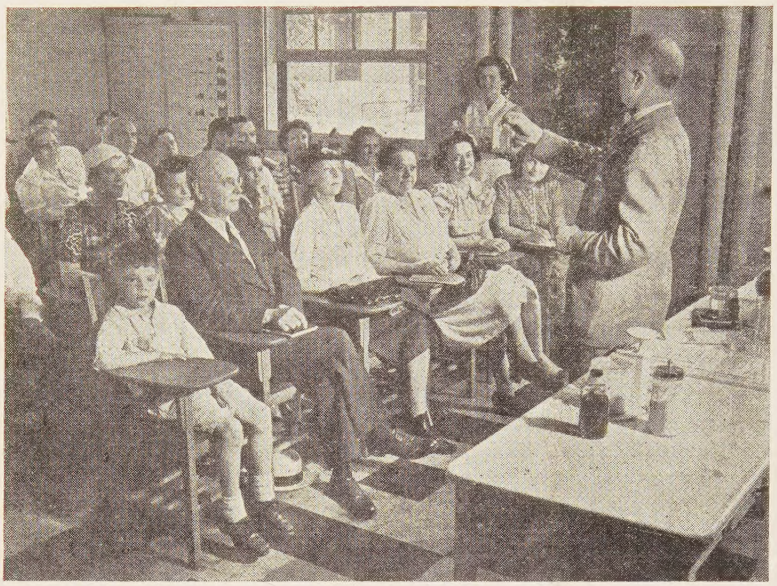
The PRESBYTERIAN MINISTERS' FUND

Alexander Mackie, D.D., President
The First Life Insurance Company in America—The Oldest in the World

FOUNDED 1717 CHARTERED 1720

Serving Ministers, Their Wives and Theological Students of All Protestant Denominations

1808-07 WALNUT STREET
RITTENHOUSE SQ. • PHILA. • PA.



Diabetic Classroom at the Deaconess Hospital, Boston

The Hospital Teaches The Layman

ONE of the most important features of any hospital's work is the teaching which it includes in its health program. The very fact that it has a teaching program is notable. It indicates that the hospital is alive and progressive, meeting not only the immediate medical and surgical needs of the sick, but reaching far ahead into what is known as "Preventive Medicine." Such a program is the best evidence of the quality of doctors and surgeons who make up its staff.

Deaconess Hospital, in Boston, is outstanding in this respect. Members of its staff are carefully chosen with this in view. As a result it has various schools which send doctors and nurses all over the country especially prepared in one field of medicine or another.

But, more than this, Deaconess Hospital has a unique school. Most schools prepare doctors and nurses only, but Deaconess has a school for laymen—its Diabetic School. Instruction in this school is given each week day morning to all diabetic patients and their families, as well as to the interested public.

Nowhere in the world is there a larger, better established or better known clinic and school for diabetes than here at New England Deaconess Hospital. This hospital is a child of the Church. It has always ministered to the needs of its church people, as well as to the poor of New England generally. Should we not be humbly proud of this great Christian charity and support it generously in its need for enlargement and growth?

NEW ENGLAND DEACONESS HOSPITAL
BUILDING FUND ROOM 26 — 126 NEWBURY STREET
BOSTON · MASSACHUSETTS